1: Rivers E-5 (ca. 1901-02) 1906 Toda

184 234 618 554 the Kars and the Pan *ti* the people of Kars are *mòrol*, but they may only visit the *ti* and take buttermilk and are not allowed to sleep there, nor have they any of the special ceremonial duties of the Melgarsol.

234 463 554 [358] When the dairy of a *ti mad* needs to be repaired or rebuilt, this is done by Melgars men, who must previously undergo an ordination ceremony of the same character as that for the office of *wursol*, and the men rank as *wursol* while engaged in the work. The hut of the *ti mad* is also repaired or rebuilt by the Melgarsol, but in this case the work is done without any special ceremony. In either case the Melgars men are not allowed to leave the *ti mad*, and they sleep in the living hut while the work is being done.

[764] Another duty of the Melgarsol is to assist in carrying the corpse of a *palol* who has died in office.

[123] On the occasion of the *teutütusthchi* ceremony in 1902, when the *palol* and *kaltmokh* left the dairy at Mòdr for several hours, I found a Melgars man in the neighbourhood of the dairy, and it seemed to me that he was watching the dairy while the regular guardians were away. I was told however, that this was not one of the recognised duties of a *mòrol*, and I suspected that he was stationed at Mòdr at the time of my visit, because it was feared that I might take advantage of the absence of the *palol* to make a closer inspection of the dairy than was allowed.

New Dairy Vessels

415 437 439 The earthenware vessels of the inner room (*persin* and *tòrznm*) are procured from Hindus through the Badagas. They were formerly obtained from a place called Kulpet (Kundapeta), near Nanjankudi in Mysore, and I was told that the Todas used to go down to fetch them.

The earthenware vessels of the outer room (*alug*) are obtained from the Kotas like those of the ordinary dairy.

234 314 The churn or *kòghlag* is made by the Todas themselves from the slender bamboo growing on the hills.

322 415 The material out of which the bamboo vessels (*kwoi*, *idrkwoi*, *karpun*, *uppun*) are made, is procured from a place

1: Rivers E-5 (ca. 1901-02) 1906 Toda

called Ebenput (?) near Musinigudi. When new vessels are required, and there is only one *kaltmokh*, a second is appointed, who goes to Ebenput, where he cuts bamboo called *kôli*, which is large enough for the dairy vessels. The bamboo is taken by the *kaltmokh* to the *ti*, and the new vessels are manufactured by the *palol*.

234 314 322 415 793

It is possible for the *kaltmokh* to go to Ebenput and back in one day, but if unable to do this he may stay the night at Taradr, the nearest *etudmad* to Musinigudi. The bamboo for the new vessels, however, must not be taken to Taradr, but must be left in a wood near the village, and taken on to the *ti mad* on the following day.

Any new vessels or implements must be purified before being used. The earthenware vessels of the inner room are taken from the Badagas who bring them, and are rubbed over, inside and out, with the bark of the *tudr* tree, after which the bark is put inside the vessel, water is poured in three times, saying "*Oh*," and the contents rinsed round and poured out. Water is then put in the vessel, which is placed for a time on the fireplace to make it look old, the fireplace used being the *pelkkatitthwaskal*. The *kòghlag* or churning stick is purified by rubbing *tudr* bark over it and pouring water all over it three times. The churning stick and the earthenware vessels of the inner room are both purified in the outer room of the dairy, and the purification must be performed on a Sunday.

234 412 415 783

The *kwoi* is purified on the same day of the week in front of the buffalo enclosure or *tu*. After churning, the *palol* takes the new *kwoi*, and a *tòrzum* full of water, and purifies the former with *tudr* bark and water three times in the way already described. He then milks into the new *kwoi* for the first time, and on this occasion he must be careful not to fill the vessel completely.

The *idrkwoi* is purified in the same manner as the other vessels and also on a Sunday, but the purification is performed at the junction of the inner and outer rooms of the dairy.

New vessels and other objects belonging to the outer room are purified with the same procedure in their own room, but on a Tuesday or Wednesday.

2: Marshall G-5 (1870) 1873 Toda

000 think it ridiculous, or the knowledge of it superfluous to the rest of mankind. Far from its beliefs and practices being a rubbish-heap of miscellaneous folly, they are consistent and logical in so high a degree as to begin, as soon as even roughly classified, to display the principles of their formation and development; and these principles prove to be essentially rational, though working in a mental condition of intense and inveterate ignorance.'[1] CHAP. XIII.

322 532 Our friends appear to *dream* buffalo. Sitting, apparently 'thinking of nothing at all,' a man will pick up a bit of cane or forked twig from the ground, and like the typical Yankee is supposed to whittle a stick while he speculates, so the Toda will employ himself for an hour at a time, splitting his bit of cane or rounding the little branches of his twig into the likeness of buffalo horns, as he muses. Children may be seen coming in from cattle-driving, with strings of these small horns. And these treasures are found lying about their houses and haunts. Two of them are shown in Photograph No. 15.

182 771 234 In the history of most, if not of all nations, savage and civilised alike, we may trace the alliance, more or less intimate, of religion, in its various rites and performances, with food; in its nature, source, or care, or in the occasions or symbols of its use. This correlation is certainly a marked feature in Toda customs. Though the Todas have no actual religion or system of faith leading to the performance of duties to a God, yet they hold to certain practices and certain habits in daily life, which are to them in the place of a religion; being performed with all the strictness and certainty that should be bestowed on sacred observances.

234 778 These performances or habits are intimately allied with the care and distribution of the *divine fluid*—milk. The buffalo is to a certain degree held sacred, as being the

[1] Tylor, 'Primitive Culture,' vol. i. p. 21.

3: Breeks G-5 (no date) 1873 Toda

In the fifth month of a woman's first pregnancy, she marks her two thumbs in two places by a slight burn with a lighted rag.

In the seventh month, at the time of new moon, the woman's father visits the husband's hut. The husband asks "Shall I tie the *Tāli*?"* The father consents. The husband then asks "Shall I give a bow?" The father says "Yes." The husband makes a bow of the *Hubbe* shrub (*Sophora glauca*), the bark serving for the string. He takes this into a Shola in the afternoon, and gives it to his wife, who, sitting down before a jungle tree, in the stem of which a convenient hole can be found to place a small earthenware lamp, asks the name of the bow, holds it a little while, and then places it at the foot of the tree.

Each mand has a different name for the bow—

In Kāndal it is *Pirzhvākham*.
„ Muttinâd „ *Pirzhirzhk*.
„ Kodanâd „ *Kurrkduvirzh*.
„ Manjakal „ *Bellgārāff*.

They remain in the Shola all night, and eat their morning meal there, returning home in the evening. On this occasion the woman's father generally presents the couple with a *Nāga* (a buffalo heifer). I have tried to find out the origin and object of these customs, but can get no further than *Māmūl* and *Shāstra*. One man added "*By the Bow and Arrow*† *we have got a wife who is with child.*"‡

The most remarkable portions of the Toda ritual are those connected with the dead, in which there is much that is beautiful. A Toda always pays to the departed the respect of silence. A dead man's name is never heard again; his friends resort to any amount of periphrasis rather than profane by ordinary use "the household name of one whom God has taken."

They have two ceremonies; the "green funeral" (*Kordzai Kēdu*), which takes place soon after death, and the "dry funeral" (*Marvenāli Kēdu*), a sort of commemorative festival, sometimes performed by the relatives of a single person, but more frequently in honour of any number of one clan who may have died within a twelvemonth or so.

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* The *Tāli* is the Hindu equivalent of wedding ring. It is either a gold ornament of a peculiar shape, or a necklace of beads, which is tied on the neck of the bride by the bridegroom at the time of marriage. Among the Todas a string of black beads represents the Tali.

† See *Coorg Memoirs*, by Rev. H. Moegling, p. 40 :—

"As soon as a Coorg boy is born, a little bow of a castor-oil-plant stick (*Ricinus communis*), with an arrow "made of a leaf stalk of the same plant, is put into his little hands. He is thus, at taking his first breath, "introduced into the world as a future huntsman and warrior."

‡ A somewhat similar use of the bow is described in Dr. Leitner's account of Dardistan (*Ind. Antiquary*, No. 1, p. 12.) "When the bridegroom has to go for his bride to a distant village, he is furnished with a bow. "On arriving at his native place, he crosses the breast of his bride with an arrow, and then shoots it off. He "generally shoots three arrows in the direction of his home." Are these traces of "marriage by capture"?[1] That such marriages have been a recognised practice in India from ancient times is evident from Manu, iii. 33.

[1] See *Development of Relationships*, by Sir J. Lubbock: *Journal Anthropological Institute*, vol. for January, July 1871, page 9 :—

"Marriage in Rome was symbolised by capture or purchase, as among so many of the lower races at the present day. In fact the "idea of marriage among the lower races of men generally is essentially of a different character from ours; it is material, not "spiritual; it is founded on force, not on love; the wife is not united but enslaved to her husband."

3a Breeks G-5 (no date) 1873 Toda

285 445 No. V.—*Mekari* (ಮೆಕರಿ). Four baskets, of sizes, to hold grain, made by Todas and Kotas of bamboo and ratan. Annas 10.

322 445 No. VI.—*Pou* (ಪೌ). Two milk vessels, of sizes, for milk and curds, made by Todas and Badagas from bamboo joints, with handle and binding of ratan. 8 annas.

No. VII.—*Wak* (ವಕ್). Drinking vessel size of a pint, made by Todas and Badagas of small bamboos and bound with ratan. 1 anna.

000 No. VIII.—*Kuarsh*. Walking sticks, two of bamboo, two of jungle wood.

No. IX.—Four pairs of rings worn by Toda men and women. Rings made by Kotas. Rupees 4, 10 annas.

526 No. X.—Sticks and "*Ost*" used in the game *Ilātu*. *See* page 7. 1/1 Made by Toda men. *Gratis*.

1/1 [Errata: See p. 10 -- Analyst]

3g Breeks G-5 (no date) 1873 Toda

293 No. XI.—Toda club (ornamented as used at a funeral ceremony). *See* Plate XI. Made by the Todas of the Hali tree. Rupee 1.

764

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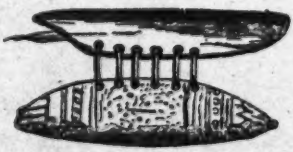
301 No. XII.—Gold earrings. Worn generally by men and sometimes by women. Made by Kotas. Gold procured from Malabar in the shape of sovereigns. Rupees 12, 8 annas.

293 No. XIII.—Silver box, end opening with a screw. Used for small gold coins. Worn round the waist over the *tharp* with a string, or sometimes a silver chain. Silver, got from silver coins. Made by low country smiths, and bought in its present shape by the Todas. Rupees 6.



301 No. XIV.—*Tôdidi*. Brass armlet worn by women above the elbow; big ones weigh each 2½ lbs., small ones 1 lb. Made by Kotas of brass brought up by low country merchants. An armlet made of Nilagiri nettle fibre, bound with cotton thread, with a coarse tassel, is worn as a sort of buffer between the brass armlets. A woman will sometimes wear two of the big brass armlets, and two of the small ones on each arm. Girls of ten years old will begin to wear the small ones, and three or four years after the big ones. The armlets are never taken off except for repairs. Rupees 12, 8 annas.

301 No. XV.—Two necklaces worn and made by Toda women. Beads purchased in Bazaar. The 283 beads are strung upon thread made of the Nilagiri nettle. Black beaded necklaces called *Kesturud*. Red beaded necklaces called *Nerballi*. Annas 4.